

VICTOR

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 12. CHICAGO, ILLINOIS, APRIL 3, E. M. 302. [C. E. 1902.]

WHOLE NO. 911

CECIL RHODES.

Liar by false things which thou hast said;
 Trickster by the snares that thou hast spun;
 Thief by treasures vast which thou hast won;
 Hypocrite by the mouths that thou hast fed;
 Tyrant by the cause which thou hast led;
 Murderer by the war thou hast begun;
 Monster by all deeds which thou hast done;
 Thou later Cæsar, thou art foiled and dead.
 Now may the horde of tyrants learn and see
 The due reward that falls to monstrous lust,
 While yet the peoples struggle to be free.
 Though hired swords in streams of blood should rust,
 Defeat at last shall come to all like thee;
 Whom death hath choked and flung into the dust!

WILLIAM FRANCIS BARNARD.

For the Day and the Hour:

"Knavery" and "Slavery" rhyme.
 The road to truth is rough.
 Love's wings cannot be clipped.
 Hope deferred maketh a hard kick.
 A little light leavens a deal of darkness.
 Appearances are deceitful only to the uneducated eye.
 Prison bars are strong, but they are not strong arguments.
 A suppressed book has generally done its work before the suppression.

Threats of punishment make but poor shields against the shafts of criticism.

The double standard of morals is a declaration on the part of man that he has a right to do wrong.

Chastity is only the keeping up of appearances, it is not virtue; virtue is a condition of the mind.

All the world has heard of the temptation of St. Anthony; but of course the old saint was not so strong morally as our own St. Anthony Comstock.

An eye which sees obscenity in a picture of the nude may be a specially educated eye. Would a young child see obscenity there?

There is nothing shameful about sex except the shameful abuse which we heap upon it in our miseducated thoughts.

Free speech can be throttled, but free thought keeps up its silent work day by day, and in a favorable hour the word is spoken again.

The distinction made by timid minds between liberty and

license is an equivocal distinction; there is no liberty without the liberty to do wrong. But a man must be prepared to take the consequences of his wrong doing.

Lower the flags to half mast. Drape the city streets with mourning emblems. Let grief rest in every heart and speak from every lip. A servant of justice, a friend of truth, one who cared only for the love of man has gone. Cecil Rhodes is dead.

Those who say that Leo Tolstoi is not living up to his beliefs, are of course living up to their beliefs, or they would not condemn the great humanitarian for his failures. Stay! Perhaps they are only trying to hide their own weaknesses by finding his to be as great as theirs.

"Vices are not crimes;" if they were, then any power if strong enough, Vegetarianism, Christian Science, Prohibition, Catholicism, Cannibalism, Atheism, or Mormonism, could justly enforce the acceptance of its tenets and demand a kind of conduct in keeping; for each of these teaches that its opposite is a vice.

Crimes are invasive acts; and an invasive act is one which directly affects another to his disadvantage. Stealing, assaulting, poisoning, are invasive acts, for example; but whatever we may think of whiskey-drinking, meat-eating, etc., they directly concern only those who indulge in them, though indirectly they affect others. They are vices or not according to one's geographical position, but they are not crimes. Obliterate this distinction and any act may be a crime.

Anti-Anarchist legislation will be opposed by all except those who have either lost their heads or have heretofore got along without them. Such legislation is not aimed at Anarchism merely, but at all who grow dissatisfied with betrayal and speak their minds. A criminal State must suppress its critics; the needed scare was obtained in "The Pest of Anarchism."

Ships are to be subsidized are they? Let the good work go on! Tariffs for robber infant industries have resulted in trusts, which strangle competition; ship subsidies are just another variety of blackmail levied upon a people who know nothing and seem glad of it. But in time poverty will pinch. When all has been taken there will be nothing left; and then,—and then?

India is starving. "Benevolence" has done it. The Boers are still fighting the same type of "benevolence." The Filipinos are already experiencing the effects of an American brand of the commodity; which, it is said they do not like. What are we coming to? Would it not be well to conduct a strict examination, (say the people carried it on,) into the character of "benevolence?" Somehow it does not seem to work as per expectation. The Spanish, the English, and the American brands all spoil alike.

A man who gave up his wife because she told him that she

loved another is being greatly bepraised just now everywhere for his "magnanimity." It seems that he did not shoot her, nor kill "the destroyer of his home," but that he showed a measure of common sense larger than that possessed by the average featherless biped, and bade the lovers go and live in peace. Those who look upon this man as worthy of special praise forget, or rather are incapable of understanding that he did an act of simple justice, and nothing more. He did not own the woman. You cannot legitimately have property in a human being. Had this man done anything else he would have been a poltroon. And there are many poltroons.

In California recently a judge decided that staying out all night did not constitute ground for a divorce. The circumstances were these: the petitioner for the divorce was a husband whose wife often staid out all night without informing him as to where she had lodged. The judge in passing upon the petitioner's prayer observed that as a wife could not sue for divorce merely because her husband staid out all night, neither could a husband. The erstwhile lord and master was no doubt chagrined as he left the court room. To think that the double standard of morals, so necessary to the purity of homes and the integrity of society—to think that the sacred double standard of morals had been denied by a judge, who was also a man!

The eye-for-an-eye-and-tooth-for-a-tooth-principle is believed in Iowa except in cases where a young man wantonly slaughters a girl who happens to love another than himself. One Harry Hortman, sentenced to death at Sioux City, has found a host of friends, and the case is being examined by the Supreme Court at Des Moines. Harry is said to be fine looking. His friends think that there were extenuating circumstances in the conditions which prevailed at the time of the murder. You really can't blame a young fellow for killing on sight the girl who dares to receive another's attentions in place of yours; it is more than human flesh can stand. By all means free this noble and spirited youth; or if he must die let him have a monument to commemorate his memory and his excusable passion. Seldom enough nowadays do we observe such intense feelings of honor or so highly developed a sense of chivalry.

The "God-in-the-Constitution" fiends are not too noisy now, and one who knew nothing of their pertinacity might conclude that they had put up the shutters and closed the shop for good; but it would be better to believe that they are lying in wait and are praying for darkness so that they can steal their god into the Constitution unobserved. But what if he refused to go? A self-respecting god would object to being for a single night in such a Constitution as we now have; a Constitution which can be stretched by a Supreme Court so that any villainy, even stealing or murder would find justification there. The Constitution follows the capitalist now, as of old Constitutions followed war lords, and then landlords, and if the Constitution does not justify the money lord, so much the worse for the Constitution. But charity or not, it will have to stretch till it covers a multitude of sins; and then at last the people will learn what a constitution is: firstly a thing to delude them, an affair of fine words; secondly, later, a thing to awe them into submission; lastly, if it be the good pleasure of power, a constitution will be the cover from which unscrupulous men can send death and destruction to thousands of innocent human beings who dare to question the right of a fellow man to enslave them. And yet, a constitution is only a piece of paper written upon!

IRONICUS.

THE "ARENA" FOR APRIL, contains "The Eternal Feminine," by Winifred Harper Cooley and Hon. Boyd Winchester; "Education in the Philippines" by Antonio R. Jurado, LL. D.; "The New Race Question in the South," by Samuel A. Hamilton; "Edwin Markham, A Prophet-Poet of the Fraternal State," by B. O. Flower; "How Cleveland Stamped out Small-pox," by B. O. Flower, and many other interesting and timely articles. Twenty-five cents per number. Address Alliance Pub. Co. New York City.



What Shall We Teach Our Children?

BY L. H. HARLE.

In Lucifer No. 907 I find a communication from W. D., with comments on it by Mr. Harlan. The whole of W. D.'s letter is interesting, but I am particularly struck by that part of it relating to the perils of youth.

Ever since I began thinking for myself I have objected to punishment, my mental list of punishable offences becoming shorter with each new thought evolution; until the only one left was aggressions on the defenselessness of childhood; the worst of these being the corrupting of a child's mind. Now even this remnant of a code begins to totter; and I am wondering whether a child's mind needs the protection that its body certainly does.

Is there anything that should be kept from the knowledge of children? If there is, just where, and at what age is the line to be drawn? If knowledge is the only protection from harm, we can certainly withhold nothing without being criminal.

I lately heard a thoughtful man say that he would tell very young children all the facts of sex. There seems to be some question what "all the facts" are (especially in view of the general ignorance on questions of sex even among experienced persons) and there seems to me to be question also as to just what the advantage of complete instruction for children would be.

Everybody who has taught children must often have observed evidences of abuse of the body; it would almost seem as if nobody who has been a child could quite have escaped some personal experience (more or less slight) of the race-tendency ignorantly to try experiments with the physical faculties and powers.

But here is the question: Can you be sure that a full knowledge by young children of all the known facts of use and abuse of the sex function will keep them from these dangers of abuse?

If so, we would better hurry and learn a little more ourselves, so as to impart the truth. And, if so, where is our fountain-head of knowledge?

In most of the books professing to give such information which I have seen—and my investigation has been long-continued and painstaking—as soon as the author approaches a fact of vital importance, and we begin to think "Oh! now—he'll tell something," he shrouds himself, like great Jove in a cloud, with some such remark as this "All these things are known to physicians, but they will not tell them," or, "The prejudices of civilized society prevent our speaking plainly on these matters" and the reader is left planted just about where he was before he paid his money for the book.

Then again, the only teacher man gladly learns of his experience; and experience seems often to protect only after and by reason of injury. So that it is not plain to me that any amount of knowledge imparted at second hand would ever protect the young from the perils of personal experience.

I speak out of great ignorance, but also from great interest in the subject; and if my friend Lillian, or any of Lucifer's friends and contributors has time to give to it, I should be glad of more light.

It is certainly of the highest importance that ignorant children should be saved from mortgaging their chances of health and happiness in maturity, however it is done.

Ida C. Craddock Convicted.

In the court of special sessions, New York, on March 17, Mrs. Craddock was sentenced to jail for three months on a charge of disseminating obscene literature. In its report the New York "Sun" says:

"In her defense Mrs. Craddock simply protested that she was trying to advance the principles of truth and morality in some phases of life and that her arrest outraged these principles. The prosecution averred that the book of the 'Church of Yoga'—'The Wedding Night'—was filthy and lewd beyond descrip-

tion. Mrs. Craddock, who is a handsome woman, smartly gown'd, took her sentence in stoic silence and looked neither to the right nor left as she was led across the bridge to the tombs."

A letter from Dr. Rainsford, endorsing the book in part was offered in evidence by Mrs. Craddock's counsel, Hugh O. Pentecost, but was ruled out by the court. The "Sun" prints a letter of warm commendation of Mrs. Craddock from William T. Stead, editor of the "Review of Reviews," London. In that letter he sent her \$50 toward her defense.

Mrs. Craddock's books contain valuable information, are well written, and I cannot understand how any but a filthy mind could see filth in them. The Judge said, "I have never before known of such indescribable filth. I cannot believe that this woman is in her right mind, no woman in her right mind, gentle born and well-educated as the literary style of this book shows, could conceive such filthy phrases." But what shall we say of a judge who will sentence to jail a woman whom he believes to be insane?

I do not know what steps are being taken in Mrs. Craddock's behalf, but her case is in good hands. Doubtless financial assistance is needed. Communications should be addressed to E. B. Foote, Jr., 120 Lexington Ave., New York.

Motive for the Study of Physiology.

BY SANTIAGO WALKER, M. D.

"The disadvantages the social worker has to overcome in diffusing scientific knowledge among the less enlightened are well illustrated by an incident which recently happened in one of the East Side settlements. After much difficulty and considerable explanation, a class in physiology had been started. The parents of the children who attended the settlement classes regarded the new class with considerable suspicion and doubt. But for some time, by skillful avoidance of dangerous ground, the class work was carried on successfully. At last the functions of the stomach were considered.

"The day after the first lesson on the stomach one of the little girls brought a letter to the teacher. This letter, which bore the marks of labored and strenuous composition, was as follows:

"Dear Teacher: Please don't teach Lizer eny more about the stuffins of her stumick, it ain't necessary, besides it's rude." New York "Tribune."

It is a good sign that the American Press Association has made a comic picture on the above. It represents a stout mother speaking to a young lady teacher and indicating the slim girl pupil, who doesn't like the teachings which are "rude."

It is not to be expected that the ordinary teacher would tell children anything of what, after all, is the most important to their individual welfare, because this the ordinary teacher also regards as rude and perhaps she has generally avoided such knowledge; I mean their sexual organization and its functions. But any instruction in physiology is of some use, for it awakens a desire in at least a few of the more intelligent pupils to know themselves, and leads to a systematic inquiry regarding that science.

The art of keeping well is not to be severed from the art of getting well. The latter, if possible, would be useless without the former, but the distinction is fallacious and imaginary. Some special action may be necessary to remove poisons or impurities, but the main reliance for health must always be in knowing how to care for the body with regard to nutrition, temperature and exertion.

Closely connected with the study of physiology is that of cooking. An understanding of the latter appears to be impossible without an adequate knowledge of the former as regards the whole process of digestion. The mystical saying: "God sent food and the devil sent cooks," has a kernel of exact truth, which is recognized as we learn to understand the digestive apparatus and observe the perverted art of cooking only to please the taste.

We have two stomachs. The upper stomach digests flour and the lower stomach digests fat. When the cook fries flour in fat, making a cake or doughnut, neither the upper nor the lower

stomach can perfectly digest the small lumps which are swallowed even by those who have a full set of teeth and use them. How, then, must the case stand with those who have not good teeth and with those who fail to chew their food and who eat such baked or fried combinations? Indigestion and intestinal pains, loss of health and strength, are inevitable till they return to correct living. But they do not understand what is the matter and therefore they will not change to the correct way of living till they study and gain a knowledge of human physiology.

It would be fallacious to suppose, however, that the stomach, for example, can be perfectly understood separately from an understanding of other parts and functions. Especially when one organ is thought to be deranged, it is very needful to know the condition of other organs, and for this it is necessary to understand the normal condition and relations of each and all of the organs,—the functional parts of the body.

As with the stomach and food so with the skin and clothing, etc.; so with the sexual powers and the circumstances of their exercise. Depend upon it, every error is visited with disability. There is no pardon in nature for error, based on ignorance (or on anything else), we might say, were it not clear that all erroneous action springs from ignorant desire. Now, as Dr. Geo. Dutton says: "Man cannot love and hate the same thing at the same time. He always seeks his good. He needs only to know that a thing is injurious in order to avoid it.

It would not be too much to expect that people would lead reasonable sexual lives if they knew precisely how their health and longevity are involved. But, in order that rational motives may have their effect, it is necessary that the people should know themselves as they know a tree and see the operation of cause and effect in themselves as invariably as elsewhere in nature. Only by the force of such knowledge are they expected to outgrow such supposed social duties as are proved to be spurious by the test of science. To eat indigestible food, to lace the waist, to drink stimulants, to comply with sexual demands because of former compliance, but when the appetite is gone, are all errors for which society can give no remission of nature's penalties. The individual, to be saved from suffering, must come to a knowledge of his or her relation to nature. A real knowledge always has its effect. Very little of such knowledge on vital subjects exists today among the generality of people. Hence suffering is inevitable until the state of information is changed. Now, with regard to physiology and health, it is fortunately an individual possibility for those who think of the subject and who choose to be saved, to a very great extent. Broadly speaking, health is within the reach of all who will know; for all those who really know will surely practice that true living which will give them health. Let none despair.

This perpetual conflict between the existing conditions of the world and our secret convictions has a most tragic effect upon the inner life of the individual. We seem to ourselves like clowns who set others to laughing by jokes which, to themselves, are flat and stale. Ignorance is easily combined with an animal sense of comfort; and we can live happy and contented if we accept all our surroundings as necessary and right. . . . But, as soon as we recognize the fact that the hitherto cherished institutions have lost their vitality and are out of date; that they are empty, foolish phantoms, partly scarecrows, partly theatre properties, we experience the horror and longing for escape, the discouragement and disgust which will fill the mind and heart of a living man locked in a vault with the dead, or of a sane man imprisoned with lunatics, compelled to humor their vagaries that he may escape physical violence.

This perpetual conflict between our ideas and all the forms of our civilization, this necessity for carrying on our existence in the midst of institutions which we know to be lies—these are the causes of our pessimism and our misanthropy. This is the frightful rent that goes through the entire civilized world. In this insupportable contradiction we lose all enjoyment of life and all inclination for effort. It is the cause of that feverish sense of discomfort that disturbs people of culture in all countries today. In it we find the solution of the problem of the dismal tone of modern thought.—"Conventional Lies of Our Civilization."—Nordau.

Lucifer, the Lightbearer

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PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 148d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Are We All the Slaves of Law?

Lucifer's purpose, Lucifer's mission, is not that of the news-monger, the news-gatherer. Neither is it the advocate or exponent of any creed, doctrine or propaganda, other than to find and utilize basic truths that concern the happiness, the welfare, of human beings in the here and the now.

In carrying out this idea, this plan of campaign, it becomes necessary to note what the leaders of thought and opinion in the great centers of human activity, are saying.

Prominent among such leaders at the present time is Lyman Abbott of New York, who holds the position of leader or pastor of the organization called Plymouth Church, the position held by Henry Ward Beecher—in his day one of the greatest leaders of thought and opinion, religious, political, ethical.

In an address delivered before the Nineteenth Century Club of New York, and published in "The Outlook," a weekly magazine of which he is the editor, Mr. Abbott—Rev. Dr. Abbott, as he is usually called—took for his theme the subject of "Law," in its relation to human conduct, and especially in its relation to the problem that seems to be giving more trouble to the leaders of modern thought and opinion than any other problem,—that known as "Anarchism."

Never, perhaps, since the great volcanic upheaval in America and especially in Europe a little more than a century ago, have the advocates and defenders of government-of-man-by-his-fellow-man been so TROUBLED, so hard pressed to find arguments to uphold their theories than at the present moment; and it is not at all strange that leading clergymen, lawyers, editors, college-presidents, etc., etc., should be found ranging themselves on the side of the old ideas, the conservative, the orthodox, the conventional, the "respectable" theories as to what is true, right, proper and necessary in the matter of rules, regulations, laws, for our every day associative human life; when we remember that all these leaders in the various walks or avocations of men are now in the enjoyment of privileges, special favors, perquisites, and immunities that they would reasonably expect to lose if the old regime—based on the old ideas in regard to law, order, government and religion were overthrown.

Hence they are held, as by a "retaining fee," to the defence of the old, the established, the dominant in the various departments of human thought and activity, as aforesaid.

In treating his subject Mr. Abbott argues as a champion of the "New Thought," Rationalistic thought, rather than from the old Theistic view that makes man subject to the arbitrary will of a superhuman, a supernatural ruler, and like many who call themselves Freethinkers he makes a god of "law," and argues as though man were made for law and not law for man.

Defining law he says: "Law is the exercise of one will enforced upon another will. Government is a system of such laws enforced upon one will or aggregation of wills by another will or aggregation of wills. We are born into a world thus governed by law."

Then he proceeds without the slightest apology, to put social law upon precisely the same basis as the falsely called "laws of nature." After describing at length the operation of the physical forces of nature: "Fire burns, water buoys, gases explode, steam expands," etc., etc., "regardless of our suffrages. . . . Our will can determine whether we will obey them or not; but it cannot determine whether we shall be subject to them or not. . . . Similarly there are social laws—economic and political that inhere in the nature of society. . . . Man does not make them and cannot unmake them. He cannot modify them. . . . This law begins to operate just so soon as there is a social organism in which it can operate, as the stomach begins to digest and the lungs to breathe so soon as food is put into the stomach and air into the lungs."

That I have not misquoted or unfairly quoted this learned and influential teacher of law and gospel I leave to every candid reader who will take the pains to invest ten cents in "The Outlook," of Feb. 22, 1902.

And now, speaking for myself alone, I would ask, in all candor and conscience:

Is such reasoning HONEST? Is it sincere? Is it SANE?

Or am I myself incapable of understanding a logical argument?

To my very limited power of thought the putting of "social laws, economic and political," in the same category with, and subject to the same inductions as are the physical forces of nature, is either intellectually insane or morally dishonest.

As I see it, human society is not an organism with head and hands, with stomach and lungs, as in the case of the individual human body. Social, economic and political laws are not self-acting forces as are heat, electricity, gravitation, etc., and to lump them all together and argue from them as do Mr. Abbott and those who agree with him, is dishonest JUGGLERY, else the irrationality of inherited superstition.

I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body, and why they find it necessary to treat social and political laws as having a similar basis of authority as have the physical forces, just alluded to. All this is quite reconcilable to the view that "the powers that be are ordained of God, and they who resist the power shall receive to themselves damnation." According to theology "God" made and enforces the operation of "na-

ture's laws," and the same lawgiver instituted certain social regulations such as that there must be some to rule and some to serve, but how and why it is that men who profess to be emancipated from theologic superstitions should speak of "laws of nature" and social laws as comparable with each other, passes my power of comprehension.

That this learned Reverend is still groping his way, guided only by the glamour of theologic superstitions, instead of walking in the clear sunshine of Rationality, as he seems to wish us to believe, is pretty clearly proved by this paragraph, which is a fair summary of his entire article:

A man may disregard law, he may grumble at law, he may resist law; but he can by no possible means escape law. Law is the condition of life; physical law of physical life, bodily law of bodily life, social law of social life. We have absolutely nothing whatever to do with the question whether we shall be under law or not. We are under law, and we cannot help ourselves. Law comes neither from the divine right of kings nor from a divine right of democracies; it is eternal, immutable, divine; it proceeds, as Hooker has said, from the bosom of Almighty God.

"The Outlook" is a "Weekly Newspaper and Monthly Magazine in one—fifty-two issues a year," to quote its title page—an old journal of opinion, now in its seventieth volume. That it is and will be a powerful factor in directing current thought is to be inferred from the fact that its editor is the chosen successor of New York's most famous preacher of the more liberal and progressive school, Henry Ward Beecher, a man so great that, like Herbert Spencer, he is not spoken of as Reverend, Doctor, Professor or any other title. That this magazine will be the vehicle through which much good or much harm will be done is doubtless very true. The fact that though a weekly publication it is in shape to be bound and preserved gives it tremendous advantage over the average great city daily.

As said in our issue of last week, the responsibility resting upon the leaders of current thought is very great, and when crimes are committed as the result of the teaching of these leaders, not only the leaders themselves are guilty but all who have not protested against the doctrines that lead to the commission of crime.

In order to show more clearly the fallacy, the iniquity, the injustice of the now popular line of reasoning which makes the individual—man or woman—the victim and the slave of LAW, I herewith insert another and still longer paragraph from Mr. Abbott's address:

The object of government is, or ought to be, to ascertain what are these inherent, essential, divine laws of the social order and conform society to them, exactly as the object of the individual is, or ought to be, to ascertain what are the laws of the body and conform his physical life to those laws. Governments are not organized to make laws; they are organized to ascertain what the laws are, and to supplement their self-enforcement by artificial enforcements. That we may know what are the laws of nature we employ scientists, explorers, discoverers. They do not make, they reveal. That we may know what the bodily laws are we employ doctors, physiologists, chemists. They do not make, they reveal. That we may know what are laws of the social organism we employ congresses, courts of justice, teachers, preachers, and journalists. They do not create, they reveal. They cannot, all combined, create one least little law. They cannot, all combined, modify in one least little particular any law. All they can do is first to discover the laws which already exist, and then to say for the State whether it will obey the law or disobey it. Society is an entity and must in all matters that concern the social order act together; it therefore compels the obedience of the reluctant and the recalcitrant to the laws of the social order, as the will compels the teasing palate to go without the sweet which would please the palate but disorder the stomach, or compels the excited brain to lay aside its work and seek the sleep which it needs but does not desire.

Again I ask, is such reasoning sane? Is it intellectually honest? Is it morally just and humane?

Again I ask, is it true that "Society is an entity," as the individual human organism is an entity?

When we are told that "Governments are organized to ascertain what the laws are and to supplement their self-enforcement by artificial enforcements," what is this but the doctrine of the medieval Roman Catholic Inquisition which said to men and women, "You are not supposed to know what the will of God is. The CHURCH is organized to ascertain what the will of God is, and to supplement God's enforcement of his own will by artificial enforcements"—such as thumb-screws, prisons and burnings at the stake.

"We employ scientists that we may know the laws of nature." Some do, others do not, and some say there are no laws of nature, only "forces," which forces we are now learning to make our servants, but no man is imprisoned or hanged because he does not accept the conclusions of the "Scientists."

"We employ doctors, chemists, that we may know what the bodily laws are." Some do, and some do not. Some claim the right to reject the drugs,—including the "vaccine virus," of state-enforced doctordom. Some claim to be Anarchists in regard to their own bodily health, as most people now claim the right to be Anarchists in regard to matters pertaining to health of the soul.

"We employ congresses, courts of justice, preachers, teachers and journalists, that we may know the laws of the social organism," says Rev. Dr. Abbott.

A few years ago some of the people of Chicago employed preachers, journalists and a "court of justice" presided over by a man named Gary, to determine what the social laws were, and what should be done with some men called "Anarchists." The leading journalists and preachers demanded the death of the Anarchists, under an old barbaric social law that said, "whoso sheddeth man's blood, by man shall his blood be shed." Gary's court tried the men, and though there was no evidence that any one of them threw the bomb that killed a policeman, five of them were condemned to be hanged, two of them to imprisonment for life and one for fifteen years.

A few days ago in New York City, a woman of mature age—refined, well educated, well recommended by those who knew her, was sent to prison for trying to educate the ignorant in matters pertaining to bodily and mental health and purity—all because certain "preachers, journalists and a court of justice" pronounced her teaching "obscene." Under the same "social law," DISCOVERED as aforesaid, scores if not hundreds of innocent and reputable people have been arrested, imprisoned and robbed of their honest earnings within the past twenty-five years in this country.

Is it strange that some of us now think that governments so organized and so employed are a curse and not a blessing to mankind, and that such leaders of thought and opinion as the editor of "The Outlook" are simply "blind leaders of the blind."

That the utterances of Rev. Dr. Abbott concerning Anarchists and Anarchy are immensely more humane and rational than are those of the man who now disgraces the position of chief executive of the United States, I am very glad to note. Instead of calling all Anarchists criminals, and saying that "all mankind should band against the Anarchists," and that "no man or body of men preaching Anarchistic doctrines should be allowed at large any more than if preaching the murder of some private individual," as

Theodore Roosevelt did in his message to our national legislature, Mr. Abbott advises his readers to give Anarchy "a patient hearing," reminding them that "Anarchism is always a revolt against unjust and unequal laws," etc., etc.

Knowing that each issue of Lucifer is read by many who never before saw a copy of the paper, I wish to repeat that its editor speaks for no one but himself. That our Light-Bearer is the organ of no party, creed or ism, but simply a medium of communication between earnest seekers of Truth for Truth and Humanity's sake.

"Truth for Authority and not Authority for Truth," is one of its mottoes. "Try all things; prove all things, and hold fast that which is good," is another.

M. HARMAN.

Books Received.

THE CONSPIRACY AGAINST FREE SPEECH AND FREE PRESS.

The author reviews the events of the last few months with much vigor and clearness, scorching the preachers of the gospel, and the omnipresent newspaper reporters, and discusses at length the tendency of legislation to suppress free speech and free press, from a constitutional and libertarian standpoint. In short, it is an excellent pamphlet for distribution among all classes of people, and it is to be hoped that the comrades everywhere will bring it into circulation.

The booklet is written by Geo. Pyburn, M. D., and contains 32 pages and is published in neat type, with transparent cover, and can be put in any envelope. With a light envelope five copies can be sent for one cent postage. The price is 5 cents per copy or 2½ cents if 100 or more copies be ordered.

WOMAN AND HER RELATION TO THE CHURCH; OR CANON LAW FOR WOMEN.

This little work by Harriet M. Closz is a veritable bombshell in the camp of woman's oppressors—Church and State. Many extracts from standard authors, clerical and lay, are given, showing the history of the status of woman "from Adam's Fall" to the present time. Price, 10 cents; 12 for \$1.

POVERTY'S FACTORY; OR THE CURSE, CAUSE AND CURE OF ABNORMAL WEALTH.

From the publisher's announcement we quote: "This vigorous little volume is full of telling points and striking statistics. It boldly seeks the bare, bold truth, and with fearless frankness discloses the hidden cause of female prostitution and immorality; lays open the secret depths of official dishonesty and fraud; reveals the cruel horror of child labor and the sweating system; points out the unsuspected poison-paralyzing patriotism; and is not afraid to call municipal, state and congressional sins by their right names." The author, Stanley L. Krebs, M. A., has not yet lost faith in the efficacy of legislation to remedy the evils he points out, as he says: "Medically I am a Homœopathist, a firm believer in the beneficence of the law of similars, *similia similibus curantur*. If, therefore, legislation has produced the disease legislation will remove it." The book is compact, well-written, and worth reading. Price, cloth 75 cents; paper 25 cents.

Any of the above books sent by mail from this office on receipt of price.

HOW TO BECOME IMMUNE AGAINST SMALL POX AND VACCINATION.

From the author, R. Swinburne Clymer, M. D., we have received leaflets under the above caption. Dr. Clymer claims that he therein gives "A positive preventive of small pox and a sure way of being protected against poisoning by vaccination." The following is from a letter written by Dr. Clymer:

"I herewith enclose a copy of my last work. Good physicians have examined it and say it is the best thing out. I intend to have it printed in tract form to distribute free among the people to teach them how to protect themselves. This, as

you know, will cost money, and I hope all friends of liberty will help me to do it for the sake of humanity. I hope you will see fit to print a small notice in your valuable paper to this effect, asking all interested to send such amounts as they see fit, to help get the work in tract form and I will send them as many copies as they can distribute. I do not wish to make any money in this but instead, am willing to give; but if we want to teach the people to protect themselves it takes some money and alone I am unable to do it."

Dr. Clymer's address is Room 6, 247 Wash. St., Boston, Mass.

The American Press-Writers' Association.

The anti-vaccination propaganda is again interesting the Press-Writers, several of them being in evidence in the Boston "Traveler," the past week, and three new members on that line being enrolled. Frank C. Evans in the "Vampyre," Denver, Colo., for March, writes up Doctor Durgin of the Boston Board of Health and his unrelenting efforts to compel the people of this benighted burg to submit to compulsory blood-poisoning or go to prison where as a prisoner without power to longer resist the doctors get in their work and the protected public are no longer menaced with the presence of the unvaccinated. Several persons have been summoned into court in the East and South Boston sections of the city and fined five dollars each, and then as soon as the fine was paid they were re-arrested on the same charge and re-convicted next day, there being no limit to the number of times a person could be convicted and fined, so long as they remained un-vaccinated. One man not having the money was sent to prison for fifteen days, and as the rules enforced vaccination he had to submit to the operation in order to enter. A vigorous Anti-Vaccination Society has been organized through the efforts of Press-Writer J. M. Greene, which proposes to test the constitutionality of the law.

Maud Abbey got a radical letter on the divorce question into the Philadelphia "Bulletin" last week, which may make an opening for others. Our new list of members are being mailed from Philadelphia, and if you want extra copies or fail to receive them write me and I will send duplicates.

Death creates another vacancy in the ranks of the scribbling fraternity, No. 140, Charles B. Rouse of New York, being the victim.

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- 241af. Griggs, J. W., 190 & 192 B Third St., St. Paul, Minn.
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A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

Government.

It is argued that there are certain men who are not fit for liberty. "They do not know enough to govern themselves," I am told, and they must be restrained by those who know more. They must be kept in check. And the folks who call themselves "the best people" usually assert that this is especially true of "workingmen." They speak and write of them as though they were a different class of beings from the people who do not work, and so they sometimes refer to them as the "lower classes," while they always speak of themselves as the "better classes." Now, I do not accept the class theory at all. I believe we are all people—just people—made of the same common destiny; and my observation leads me to the conclusion that there is a larger percentage of failures, more wasted life, among the people who do not work, who live in idleness upon the fruit of the toil of others, than there is among the people who work and of whom it is said they do not know enough to govern themselves. Holding these beliefs, one can easily see that the ideas of governing by force another man, who I believe to be my equal in the sight of God, is repugnant to me. I do not want to do it. I cannot do it. I do not want anyone to govern me by any kind of force. I am a reasoning being, and I only need

to be shown what is best for me, when I will take that course or do that thing simply because it is best, and so will you. I do not believe that a soul was ever forced toward anything except toward ruin.

Liberty for the few is not liberty. Liberty for me and slavery for you means slavery for both. No man was ever born with a saddle on his back for another to ride, and no one was ever born with spurs on his heels to fit him to ride another. We are all created in the divine image, and it is our mission and privilege to stand erect as full equals; therefore, let no man of us call himself master of others; rather, let us all strive for mastery over self, for when self is conquered there are no more victories to be won.—*Mayor Samuel M. Jones.*

VARIOUS VOICES.

N. J. Jenks, Leadville, Colo.:—I received a copy of Lucifer of March 6, for which I thank you. I intend to subscribe for it as soon as I am paid, for I am more pleased with it than with any paper I ever read.

J. Muller, N. Y. City.:—I send you the names of five friends to each of whom please send Lucifer five weeks and a copy of "Institutional Marriage." After these books have been read I hope to put others in their hands.

Mrs. S. J. S., Chicago:—My subscription expires with this week's Lucifer. I would miss the weekly visit of Lucifer at my house as much as I would miss bread and butter. So please renew same and send one of Dr. Foote's "Home Cyclopedias" to me.

R. L., Bee, Wash.:—For the enclosed 30 cents please send two copies "Secret Instructions of the Jesuits." Those are the men who have some knowledge of the spiritual power of mind over body, and know how to take away a man's will-power, when you trust them too much, as I have experienced for the last four years.

J. V. Carter, Durant, I. T.:—I feel it is time for me to express my appreciation of "The Prodigal Daughter" and Lucifer, and my respect for the principles they inculcate. When I read them the question, which I have often before considered, arises in my mind—Why do women respect and obey the cruel masters who show her no sympathy and no mercy? And who are these masters—who but our present church-religion and our marriage laws?

W. W. Carter, Kalispell, Mont.:—Many years have gone by since I began to study and form conclusions as to what liberty really meant. In the early seventies I was pointed out as a lawless heretic. Later I met B. F. Underwood and E. C. Walker and had the pleasure of hearing them speak. I also had the pleasure of entertaining Mr. Walker at my home.

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Prof. R. H. DUFFON, Lincoln, Neb., U. S. A.

911.

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